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The Holy Cross Magazine



mighty work of mercy ! death
then died, when life died upon the Tree.

Breviary antiphon

Exaltation of the Holy Cross.

September, 1950

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1950

Our One Reliance

By JULIEN GUNN, O.H.C.

FROM time to time in Christian history revolted by the terrible spectacle of the crucifixion. There have been some who were repulsed by the meaningless waste of a useful human life or the ferocious demand of an angry God for the blood of a righteous man. It is possible to sympathize with such tender souls, but at the same time we must judge their shallow conclusions by trying to understand more of the forces which met on the battle ground of Calvary.

As Christians we must accept the doctrine of free-will; we must not say that every choice is at best a delusion. There is responsibility and there is guilt. But the situation is not so easy as that might lead us to believe. The tightly woven net of mass-sin has entangled the race so that man of himself is helpless to cut through and exonerate himself. This mass-sin would be difficult for the most perfect man to escape, but man has a nature which of itself inclines him to evil. With this bald fact before us we can see that of himself man is unable to

live according to that righteousness which is demanded by God of those who seek to serve Him. It is therefore obvious that unaided human nature can never rise to that life with God without another to accomplish this.

Then, we ask, why did not God just forgive repentant man his sin outright, erase the sentence man had written against his own name and so strengthen the human will that it would be free from sin in the future. God of His omnipotent power could have restored human nature in many other ways than by the Incarnation. It sounds easy and very plausible, but there is a real problem involved. If the sin which man has committed is against the God to whom he owes all good and has its roots in a deliberate rejection of God's will, then it is not possible for an all holy and righteous God to condone such wickedness. God would by such an act be declaring that the sin against Him was of no great consequence. Only a thoroughly immoral god could do such a thing. God wanted to forgive the sin of man. He

also wanted to convince man of his sinfulness and responsibility and of the divine righteousness and mercy.

It is out of this dilemma that comes the life and redemptive action of our Lord: action which centers on the Cross. God alone has the power to bring about reconciliation between Himself and His fallen and impotent creatures. The creature cannot accomplish the titantic act required for reconciliation and yet as man is the offender it must be done through him. God solves the problem His way: by taking on Himself manhood in the Incarnation. The required action is accomplished by and through the two natures—perfect God and perfect man in one person, Jesus Christ.

Therefore when we look upon the Cross of suffering we must never think of Jesus Christ solely as *a* man suffering the wrath of an oriental potentate lusting for expiation through blood, but *the* God-Man taking upon Himself the limitations of nature in order to do something for man which he cannot do for himself.



OUR ONE RELIANCE

God as creator of the universe and the author of its laws does not leave man to a pitiless fate, but suffers everything—more than man does. The inventor of the game takes part and abides by all the rules of the game.

St. Bernard puts the matter as clearly as we could wish: "God the Father did not demand the death of the Son, yet he accepted it when offered; what he thirsted for was not blood but salvation, for salvation was in the blood."¹

The Cross then reveals to us two great facts: (1) The hideous character of sin, and (2) the ineffable love of God.

The character of sin is exposed in the events of the Passion. There is the cowardice of the Apostles after their fervent declaration of loyalty to their Master. They desert Him in His hour of trial and St. John alone comes back to be the helpless witness of the denouement. St. Peter denies His Lord when it looks like his safety is threatened. Judas out of self-love and opinionatedness betrays the Master whom He thinks he failed to carry out the role of Messiah in the proper way. The religious leaders close their eyes to the revelation of God and betray their Faith in hopes of keeping the favor of their political over-lords. The Roman soldiers are given the opportunity of indulging in all their brutal instincts. Pontius Pilate closes his eyes to justice and in order to make his position secure reverses the great Roman tradition. Satan exploits the situation as a last effort to defeat the purpose of God.

But God cannot be defeated that easily. The very patience and calm of Jesus Christ through all the violence attests to His great power though power restrained. Alone the silent, suffering Messiah is the one strong character during the Passion. The Passion is the measure of God's love in that God was willing to undergo all this simply for the love that He had for man and His purpose of redeeming His lost ones at any cost. Man was not so lovable that God found a delight in doing this for him, but it was done in order to make man lovable. "For scarcely for a righteous man will one die: yet per-

¹ *Tractus de erroribus Petri Abaelardi*, viii, 21-22.

venture for a good man some would even dare to die. But God commended his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:7-8)

For this reason we can exalt the Cross as the revelation of God's glory and love;

we can hail it as our one reliance. We can take courage in it, for although we may not be able to fathom the mystery of human pain, at least we know that the God who allows it has drunk the cup of suffering to the dregs and by it worked our redemption.

Edward Bouverie Pusey

By H. BOONE PORTER, JR.

I

PUSEY was born in the opening year of the Nineteenth Century. His family were noble, wealthy, and pious. His father was a commanding and rather unapproachable figure; his mother was more sympathetic. Rigorously self-disciplined and rigorously high-principled, she exhibited that moral fortitude for which her age is justly famed. Pusey House was a worthy home of strong character. It is interesting and not unimportant to note that young Pusey learned in childhood the doctrine of the Real Presence in the Eucharist when his mother taught him the Catechism. The greatest of his future battles, and one that was to continue through his whole later career, was over a belief he had been taught to take for granted in his childhood as the teaching of the English Church. The conviction that his teachings were nothing but the true teachings of the Church materially affected Pusey's actions and decisions in the whole story we are to follow.

He studied at Eton, and entered Christ Church, Oxford, in 1819, slowly developing those intellectual interests that were to characterize his later years. Several of his teachers later became churchmen of eminence. Like many sincere scholars, Pusey felt genuine respect and gratitude for those who had imparted to him their learning, even though he might not agree with them in everything. His academic record was good though not spectacular. In the summer of 1822 he visited Switzerland, being at that time a keen admirer of Byron and other romantics. He was entranced by the scenery and interested in its inspiring effects on the human mind. The popular Catholicism he

saw shocked him, and he expressed a distaste for the crude veneration of Saints that never altogether left him.

His admiration for Keble and other men associated with Oriel College led him to compete successfully for a fellowship there. He soon embarked on intense Semitic and Old Testament study. He spent two summers in Germany and attended lectures by the leading theologians there, including Schleiermacher. This was unusual at the time and gave Pusey a distinction many Oxford men lacked. Hebrew, Aramaic, Syriac and Arabic were studied with that extraordinary intensity of which he was so capable.

What is the power of Joy? It is a *power to exalt*; it is even more, it is a *principle of expansion*; joy is an expansive power—the joy of God. Further, it is a principle of strength; it upholds, it prevents us falling into the darkness and sadness of sorrow.

—Anon.

In 1827 he was engaged to Miss Barker, a lady with whom he had been in love for several years. They exchanged many letters. Hers reveal that earnestness and piety which distinguish all of Pusey's associates. His revealed political liberalism and support of Catholic Emancipation, coupled with a Protestant concern to maintain an enlightened faith on the part of his betrothed.

The next year was the most eventful—outwardly the only eventful—year of his life. First he was ordained to the diaconate. Soon after his father died. After an appropriate interval he and Miss Barker married. Their wedding trip included a tour through

the Lake Country. They called on Mrs. Coleridge and visited in the home of Sir Walter Scott. There is no question of Pusey's taste for the English Romanticists. He was quite aware of the importance of Scott's indirect contribution to the Oxford Movement. Marriage necessitated Pusey's resignation of his fellowship, but on the recommendation of Bishop Lloyd of Oxford, he was appointed Regius Professor of Hebrew. This appointment involved a canonry in Christ Church. Thus at the early age of 28, Pusey settled in that position in the geographic, academic, and ecclesiastical worlds which he was to occupy with such distinction for the rest of his life. He was advanced to the priesthood immediately and celebrated his first Eucharist at his ancestral home in Pusey Church.

Pusey's wife was ideally suited to him. She devotedly embraced the faith for which her husband fought, and turned her luxuries into alms for the poor. As a Latin scholar she assisted her husband in his work. Her children shared her piety. There can be no doubt that the devout churchmanship of his family was a tremendous moral support to Pusey during his trials. Outwardly, however, his family life was one of deep sorrow. His wife was to live only eleven years. One daughter died in infancy. Another daughter who had pledged herself to reviving the Religious Life in the English Church died in her youth before she could accomplish her goal. Philip, the son, lived to be a close associate of his father, whose religious and scholarly character he inherited. Philip devoted himself to an exhaustive study of St. Cyril and visited the East many times collecting original material. He was crippled and frail and died before his father.

II

In the meantime the Oxford Movement began, and Pusey could not but sympathize, yet he was at first not formally associated with it. He soon, however, became swept into the movement and contributed in December 1833 a tract on Fasting. This whole sequence is typical of Pusey. He never initiated controversy. He always assumed that Catholic principles were generally accepted by the Church of England until it was

proved otherwise. But when the upholders of a Catholic principle were opposed—even though he had not entirely agreed with them—he would fight unyieldingly, for years until the victory was won. His controversies were all essentially defensive; they were defenses of the spiritual truths he insisted he had been legitimately taught by and within the Church of England. In this respect he is fundamentally different from Newman and the Romeward wing.

In the summer of 1835, Pusey contributed another tract on fasting, followed by three on Holy Baptism which formed a lengthy analysis of the subject, replete with Scriptural, Patristic, and Liturgical quotation. Pusey's insistence on Baptismal Regeneration caused deep opposition from the evangelicals, and F. D. Maurice, on different grounds, was decided by it to leave the Oxford camp.

Great things, great opportunities of serving God, come but rarely, but little things whereby our faithfulness is proved occur perpetually. Be sure if you do your best in your daily life, you will not be left without help when some great occasion arises.

—Père Gro

Pusey had quickly acquired a considerable position of leadership among the Tractarians. Keble was no longer at Oxford and Pusey alone among the group had an eminence in the academic world. On the other hand, Pusey had none of the qualities of a popular leader. He utterly lacked the easy eloquence and oratorical talent of some of his colleagues. He was constantly supporting such things as fasting, which could hardly arouse quick popular support. His Tracts for the Times soon become tomes for eternity. Yet this had its advantages. He encouraged no superficial followers, such as those with whom Newman swamped the movement. His works might be unreadable, but he established his points in a manner few had the scholarship to convert. He built for the future. In 1836 he began editing a series of patristic translations, the *Library of the Fathers*, an important labor that continued many years and

which many others contributed, Mrs. Pusey and Philip among them. Later he began the *Library of Anglo Catholic Theology* which printed the Caroline Divines.

In 1839 Mrs. Pusey died on Trinity Sunday, after receiving the Viaticum from her husband. This bereavement had its natural effect on a temperament so serious and sensitive as Pusey's. He became more ascetic, more prayerful, and more penitent. He became increasingly concerned with the inner life. As a private devotion he began using the Monastic Hours in addition to the Prayer Book Offices. He did not, however, seek to popularize their use for fear of implying any incompleteness in the Anglican Daily Office. Again, the fundamentally depressive character of Pusey's position appears. William Palmer's publication of ancient liturgies suggested to Pusey's friends the publication of the Sarum Breviary in English. After some planning, however, the project never succeeded. Pusey felt it an unwise venture. Sounder doctrine and more strength were what people really needed, he wrote Newman. Pusey shared the newly aroused interest in the Eastern Churches and deeply desired reunion with them. He and his friends, however, were discouraged by the Eastern positions regarding the anathema clause in the Nicene Creed, and Russia's perennial efforts to prevent any contact except its own between the Eastern and Western Churches. The publication of some of the Eastern Liturgies was projected. Pusey and others, however, felt it impossible to publish them, largely because of the invocations of Saints they included. When the Jerusalem Bishopric was proposed, Pusey was less opposed to it than the other Oxford men. He was pleased at the former Jew being consecrated, and quaintly proposed that parishes of converted Jews in Palestine might continue to keep the Jewish Law. Finally, however, he, like his friend Gladstone was convinced that an experimental Church was wrong.

III

Meanwhile the Tractarians had ceased to be simply a vociferous group of aggressive young churchmen. They were now a distinct party, with distinct enemies. Opposition was



THE FINDING OF THE TRUE CROSS

By Sebastiano Ricci

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

doubtless greatly increased by the development of ceremonial. This visible departure from accepted custom led to popular indignation against a group who otherwise could scarcely have attracted much popular notice. To the Doctor's dismay "Ritualism" was

commonly dubbed "Puseyism." Although he so often felt bound to defend the Ritualists, he had done nothing to initiate their practices. In 1841, his friend, Hook, rebuilt the parish church at Leeds, thus executing the first fulfilment of the Camden Society ideals. The era of the surpliced lay-choir had begun.

1843 was a full year for Pusey. He had composed what he took to be an eirenic sermon on the Eucharist as a means of the re-

mission of sins, "The Holy Eucharist: Comfort to the Penitent." To the surprise of everyone, it was condemned as heretical and Pusey was suspended from preaching in the University. The intention, evidently, was to strike not this sermon so much as the leader of Puseyism. The sermon was published together with an over-whelming assembly of passages from accepted Anglican doctors who explicitly state the doctrine of the Eucharistic Presence. Soon after, Pusey was shocked by Newman's resignation from his cure at Oxford and Littlemore. Then his daughter, Lucy, died. He was deeply inspired by the confident and almost joyful departure of this saintly girl. As she died he charged her to intercede for the fulfilment of that plan she had hoped to accomplish on earth. He had good reason to trust his child was standing in the presence of God, for on the day of her funeral two letters arrived expressing plans for the establishment of sisterhoods. Two years later these hopes were realized, and heartily supported by Bishop Phillpotts of Exeter. A more happy event in 1843 was the consecration of St. Saviour's Church in Leeds. It had been built mainly at Pusey's expense and was intended to express the full Oxford teaching in a city parish. It had a series of disappointing incumbents and led to many sorrows later on, but it nevertheless ministered to many souls as had been intended.

I cannot sin alone; I cannot, thank God, strive alone.

—Bishop B. F. Westcott

The Tractarian group was now facing serious opposition. Ward and Oakeley were condemned. Samuel Wilberforce became Bishop of Oxford, while entertaining a strong feeling against Pusey. In later years he learned to accept Pusey, but he never became cordial. It is an irony of history that the Bishop who did so much to revive a conception of the episcopate worthy of the doctrine of Apostolic Succession, should be estranged from so important a champion of the doctrine of episcopacy. Lucy's death led her father to turn even more to the inner life, and further alienated himself from general fav-



ST. MICHAEL
Spanish School

(Courtesy of the Metropolitan Museum of Art)

y publishing English translation of Continental books of spiritual guidance. Newman meanwhile seceded, and others followed.

In 1846 Pusey's suspension expired and he preached before the University the "Entire Absolution of the Penitent." Before a packed congregation, he began his sermon briefly but clearly summarizing and reaffirming the teaching of his condemned sermon three years before. He then proceeded to expound the practice of Penance and its legitimacy in the English Church. Later in the year he wrote Keble, asking him to hear his first Confession. Pusey's preparation was markedly un-Roman, and carried the devout Anglican approach to the extreme. He devoted an entire month mainly to subjecting himself to every known form of self-castigation. Afterwards, he importuned the reluctant Keble to subscribe his approval to a Rule of Life he composed for himself. This Rule was most remarkable; it consisted of a detailed prohibition of every pleasure and comfort, physical, mental or social, (since the time of his wife's death he had given up attending all purely social gatherings) and prescribed an act of penitence for every action in life. This Rule was not based on any other but was the natural expression of Pusey's austere penitence and abhorrence of himself. At the same time, it included all the approved ascetic practices of ancient and modern times: hair-shirt, abstinence from alcohol, hard-bed, and so on. Keble would not permit a resolution never to smile except to children, nor Pusey's ardent desire to flog himself. Keble was so moved that he appropriated much of his spiritual son's Rule to his own use, and the two saints each felt guilty of being responsible for the self-imposed cruelties of the other. Pusey continued to go to Hursley at least thrice a year to perform his duties, until Keble's death twenty years later.

1850 was another trying year. There was the Gorham Case. Then there was the Papal Aggression excitement, and Pusey was inhibited for a time by Bishop Wilberforce because his editions of foreign devotional books tended to spread popery.

Pusey was active in scholarly research



about Synods, in regard to the revival of Convocation in the middle of the century. He advised Bishop Phillpotts in preparing for the Diocesan Synod of Exeter, and he exchanged long epistles with Gladstone and others about the projected Convocations. He especially devoted himself to refuting the common belief that the lay order was represented in the ancient synods, though he granted they should be represented when canons were to have civil enactment. He unsuccessfully tried to persuade the Scotch Episcopalians to keep laity out of their Synods. He constantly pointed out that the much-boasted American General Convention had abandoned the Athanasian Creed.

IV

In 1854 the administration of the Universities was reformed, and Pusey, though he opposed much that was enacted, was immediately elected to the Hebdomadal Board, on which he remained until incapacitated by old age. Both friend and foe were pleasantly surprised to find that the Doctor had considerably practical administrative ability.

From this time on Pusey's cause fared better. A determined effort was made to

prosecute Archdeacon Denison for eucharistic teaching similar to Pusey's. In this connection the latter published a sermon on the Eucharist followed by a volume of notes which numbers no less than 722 pages! Through a legal technicality Denison won the suit. Pusey's friend Bishop Forbes was tried in Scotland, and the condemnation expressed only a slight disapproval.

In 1860 both Anglo-Catholics and Evangelicals were shocked by the appearance of *Essays and Reviews*. Pusey was deeply concerned with a scholarly vindication of the prophetic character of the Old Testament. The later appointment of Temple to the episcopate permanently destroyed the intimate friendship between Pusey and Gladstone.

In 1865 he published his first *Eirenicon*, a work attempting to distinguish the "real" teaching of the Roman Church from its popular practices and excessive mariolatry (he never got over worrying about that) and expressing the hope for reunion with both Rome and the East. In regard to the latter, he had joined the Eastern Church Association when it was formed the previous year, but was always determined to maintain the Filioque clause. [In the first place he felt it was often only an excuse for the Easterners to denounce the West. Secondly, he felt that once the clause was inserted, to remove it would be to deny the Procession through the Son, which had been believed in before the clause was inserted. This is Pusey's typical line of reasoning and defensive stand. In 1872 he felt he must resign from the Association.]

In regard to the Roman Church he took a more active approach, encouraged by the wide favor the *Eirenicon* received. (Among many others, he received a letter of congratulation from Dr. Döllinger, afterwards

The true religion must have as a characteristic the obligation to love God. This is very just, and yet no other religion has commanded this; ours has done so. It must also be aware of human lust and weakness; ours is so. It must have adduced remedies for this; one is prayer. No other religion has asked of God to love and follow him.

—Pascal.

the Old Catholic leader, in Germany.) He paid a short visit to France, interviewing several bishops. The Archbishop of Paris received him with interest, and admitted the validity of Anglican Orders. Later in the year he made a second trip, about which little is known. He was amused when the Archbishop shocked a good French priest by introducing Pusey as a fellow-Catholic. In these discussions, he was primarily concerned over the question of papal supremacy. Pusey readily granted the papal primacy and he supposed that supremacy was an undefined concept that did not necessarily involve any one of the particular prerogatives usually associated with it. Some of the French prelates encouraged this supposition, and conjectured that if the English Church accepted papal primacy, the specific extent of papal jurisdiction in England could be reduced to a minimum and restrained by a Concordat. Unfortunately, events in Rome soon showed the vanity of these illusions. It is interesting to note that Newman had by now become so typical a Roman Catholic as to call Pusey's *Eirenicon* an attack on Roman Catholicism.

In 1866, John Keble, Pusey's dearest friend and spiritual father, departed this life. Keble College was soon after founded in his memory. This College was intended to embody the principles of the Anglo-Catholic Faith and to permit the education of less pecunious students that previously had been unable to attend Oxford. Pusey was a trustee from the first and always took a keen interest in his friend's monument.

During all these years the Ritualist movement was growing and attracting stronger friends and stronger enemies. In 1851, Pusey wrote a friend he had just learned of the "significance" the Eastward position was supposed to have. He was interested, but not impressed. Twenty years later Pusey was permitting himself to write Liddon "It is a grand fight and enough to make one twenty years younger," *verba mirabilia* from Pusey! As Catholic ceremonial became increasingly identified with Catholic teaching, Pusey realized that to permit the ceremonial to be discredited would inevitably discredit the teaching.

quite in accord with this defensive strategy, Pusey insisted that ceremonial should not be introduced in parishes where it was not welcomed by the people. Seeking to direct against himself the prosecution to which others were being subjected, Pusey now always celebrated facing East. No one dared attack him, however. In 1872, forty years after the Oxford Movement had begun, the highest court of the land rendered its judgment in the Bennett Case. Without Bennett even defending himself, it was explicitly and unequivocally stated that it was illegal to teach the objective Presence in the Eucharist. Now at last, an old man past his three-score and ten years, Pusey saw vindicated the Mystery of Faith he had learned in childhood. Pusey, sick in bed, gladly allowed himself to smile.

Love may exist without feeling, as may feeling without love; mere feeling is not a proof of the sincerity of love. It always satisfies the heart, but often deceives it.

—*Avrillon.*

[This same year saw the Old Catholic Congress in Cologne. Though Pusey was visiting Germany at the time, he refused to attend. Either the Old Catholics were plain Roman Catholics who accepted all the errors of Roman Catholicism before the Vatican Council, or else they were dangerous liberals. Their prompt abandonment of the Milieu Clause—about which Pusey and his friends felt so strongly—confirmed for him the latter suspicion.]

In the following years Pusey was called on to defend the Sacrament of Penance, and to fight the rising tide of scepticism with regard to the Bible. Pusey, like so many Englishmen, viewed with favor the study of Natural History, and several times aided his scientific colleagues in the University. He would brook, however, no tampering with Scripture. He eagerly hoped that the belief in "our apedom" would be soon destroyed. On the whole Pusey took a reasonable and rather scholastic view that natural Science was a fine thing, in its own place. In 1878 he composed his last two University Sermons; confined by ill health,



MADONNA AND CHILD

By Ugolino da Siena

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

they had to be read for him by substitutes. One was on the proper relation of Natural Science to Theology and the other upheld the prophetic character of the Old Testament. Thus at the last Pusey was concerned with his first scholarly interests—the Old Testament, and the relation of Faith to Science that had concerned him during his early visits to Germany.

V

In his old age Pusey was admired as well as respected on all sides. The Oxford which had once condemned him was now happy to share his fame. He gradually had to give up some of his many activities and offices, but he never stopped his Hebrew lectures. In 1880 his son, Philip, died, but Pusey, who had so often been pained by bereavement, now seemed to regard his son as still present. Afterwards, his grandson, Reverend J. E. B. Brine, came to live with him. He kept up his voluminous correspond-

ence and his letters to the *Times*. In September of 1882 he fell ill at Ascot Priory, trying to prepare his lectures for the approaching term. His brother and surviving daughter, Mrs. Brine, came to his bed-side. Though his senses were impaired and his mind clouded, he was deeply at peace. He repeated various prayers and snatches of the liturgy and expired quietly. Death had not found him unprepared. In an age of worldly hope, optimism, and confidence in "progress," Pusey had never, since his wife's departure, ceased to think of Death and Judgement.

The foregoing narrative gives no adequate idea of all Pusey did. Besides these great controversies, he was engaged in many lesser debates, defending every doctrine that was ever questioned, as well as maintaining a lively interest in political and educational affairs. Through all these years he was giving his Hebrew lectures, performing academic duties and pursuing scholarly labors having no direct relation to the Tractarian Cause. His wife's premature death left him a family of children to bring up. He wrote bales of letters to persons of all sorts, from the Prime Minister to small children. He was the spiritual counsellor and confessor of countless souls. Appearing to the world as a controversialist, in his own character he was above all one who loved souls and sought holiness. Although inseparably identified with the movement he so largely led, his interest was ever to defend Christian truth on every front. It is remarkable that one so utterly charitable and self effacing could ever lead a party. Yet he did lead, because he was always hopeful when others despaired; and he always sought to bring on himself the penalties and humiliations to which others were subjected.

Clearly Pusey shared the courage of the empire-builders and magnates of his day. Yet Pusey, a wiser merchant, sold all his goods to buy a more precious Pearl, and spent all his strength to serve a more glorious Empire. In an age of stupendous action, Pusey turned to an inner combat. When we read of the monks and ascetics of antiquity, we can dismiss their feats as the quaint practices of a superstitious folk, or

can even assure ourselves that such things never really happened. It is startling to find the hair-shirt beneath the frock coat of an eminently respectable, well-born, and learned professor. Yet perhaps we could dismiss Pusey too, in our modern way of explaining everything psychologically, if we were not for the plain fact that he did bring forth the fruits of the spirit promised by the ascetics of old.

Pusey was too solemn for the modern taste, but like all who love the Cross deeply he was as sensible of the flood of Grace as he was of human sin. Though he denied a pleasure to himself, he was a constant comfort to those around him. He was gentle to all save himself. The penitential cast of Pusey's sanctity may not be without its deeper meaning. In an age when the rich glutted themselves with imported delicacies he fared as meagerly as his physician would permit. In an age of luxurious hotels, he sent himself to "travel as poorly as possible." In an age of kid gloves, he went bare handed in all weather. In the hey-day of the "social climber," he never permitted himself to dine out. In the most class-stricken of societies, he ministered to the poor and outcast, convinced he was unworthy to serve the meanest of God's children. In the mysterious economy of the Body of Christ, Pusey's chief task may have been something quite invisible to the material learned historians and biographers of the Oxford Movement. In the hospital of the ruined Millionaire, there are assistant wounded surgeons, called to ply the steel alone, unseen, and even too humble to know what they are doing. The Oxford Movement can only be explained as a movement of the Spirit, and movements of the Spirit can only be explained by the suffering victory of those whose life is hid in Christ.



"Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

The Thirteenth Sunday After Trinity

THE COLLECT

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to obtain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

THE constant teaching of the Holy Spirit is that of ourselves we can lay hold of no good thing. From Him alone cometh every good and perfect gift." God requires of every soul a service which at the last day can be judged to be *true and laudable*. Hearts might easily grow faint as they reflect that the standard to which they are to conform is divine not human, that my service must be *true and laudable*, i.e., praiseworthy, according to God's estimate. But God Himself gives us the light and the strength to achieve all that He wills for us. He shows us our helplessness that we may learn to depend, not on self, but wholly in Him.

He who sets this standard for us is Christ our Lord, and it is He also who furnishes us with all the strength and grace required to attain to it. And this strength is the strength which He employed in the days of His earthly life in His Human Nature in order to do all things in a manner pleasing to His Father. He is the Vine, we are the grafted branches; and the life of the Vine flows into the branches and makes it possible for us to bring forth fruit. His strength is my strength, and I can by employing it and do well, all that He asks of me. Since there is no limit to His strength, there is no limit to my achievement. "I will sing of Thee, O Lord because he hath dealt so lovingly with me."

In the face of God's great demand upon us—"be ye perfect"—we must turn to Him whose only gift it cometh that thy faithful people do unto thee true and laudable

service. He will enable us to do all things for Him, and He alone can give this ability. Natural gifts of mind or heart, unless we use them according to His will, will only be for our greater condemnation since they afford opportunities for His service which we shall be wasting.

How often does the idea of faithfulness appear in the Scripture teaching. Here we ask that His *faithful* people may serve Him *faithfully*. This may sound tautological, but it is not so. Faithful service grows out of a faithful character. As only a well-tempered tool can do good work, so only the soul that is grounded in faithfulness can conform to the standard of Christ. But every exercise of faithfulness deepens the character, builds us up little by little, thought by thought, act by act, in the likeness and nature of our Blessed Lord. "When I wake up after thy likeness, I shall be satisfied with it."

As we have thought, God does not demand great and difficult things of us. Remember the words our Lord uses of the souls whom He admits at the Judgment to His eternal favour and reward: "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord." Faithfulness in the little things will bring the divine approval, and the great reward. "Faithful in little, faithful in much." Be faithful this day in the little tasks and the reward will be yours. "O continue forth thy loving kindness unto them that know thee."

Courage and integrity are the virtues needed in order to be faithful in the use of the grace God bestows upon us. Courage implies that we know God is with us and therefore we fear nothing for He is our strength and our protection. Integrity implies the wholeness and balance of the Christ-qualities, which are developed by conforming ourselves to His will resolutely wherever that will is made known to us. Daily and hourly

in little things doing with attention and deliberation what conscience tells you is the will of God. "Thy will be done on earth as it is in heaven."

What great and rare and sweet surprise awaits the faithful soul in the life to come. Those on our Lord's right in the parable of the Judgment were told of their ministries to Him, and in surprise they cried, "Lord, when saw we thee an hungered and gave thee meat, or thirsty and gave thee drink?" Then they learned that which they had done to the least of His brethren had been done to Him, and great was their reward. What loving ministry can I do to Him to-day?

The Fourteenth Sunday After Trinity

THE COLLECT

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

The virtues we ask for to-day were given us in Baptism; and they are increased by every prayer or good work done for love of God. To be thus increased they must be exercised. To increase my Faith, I must not worry over difficulties, but meet every trial with a firm act of belief on which I base my trust in God. He is my kind, loving Father; I am His little child. Surely I can believe in and trust in Him when "underneath are the everlasting arms."

Supernatural hope is not a vague, fitful longing; it is the steadfast expectation of those things which will surely come to pass because God, whose promise cannot fail has promised them. My hope is based on my knowledge of His *love*, His *promises*, His *power*. I know He loves me; He has promised me the good things of His house; and He has the power to fulfil His promises. Truly "I have a good hope because of his word."

Charity is the greatest of Christian virtues, which I should exercise towards God and man. The test of love is loyalty. I am always loyal to those I really love. Am I really loyal to God in thought, word, and action? And, for His sake, am I gentle and kind to others, watching for, or better still,

making, opportunities to do good to them, at least one little thing each day? Read the 13th chapter of 1st Corinthians if we would have a perfect picture of love as God sees it in its perfection.

These three great virtues are the foundation of my Christian life. My life is built on them, and is sustained by them. Should they depart from my soul I would no longer have any part or lot in God, and my oneness with Him is the more perfect as day by day, through being exercised, these powers grow and increase. Only through the operation of these virtues can our Lord's great prayer "that they all may be one, thou, Father, art in me, and I in thee, that they also may be one in us," find its fulfillment. Contemplate these words of our Lord's, learn their deep meaning.

These virtues are called the theological virtues, i.e., the virtues that relate the soul directly to God. They come to us as a gift from God; they are exercised only in the grace and power of God, and when rightly exercised they lead the soul to a joyous and loving relation with God which shall endure for eternity. There is no possibility of standing still in the exercise of faith, hope, and love. If they do not develop, they perish. So we pray not for the gift of them, for we have that already through our Baptism, but for their increase. "More and more" must be the motto and slogan of the Christian life and warfare. "Lord increase our faith; Lord thou art my hope; I will love thee, O Lord my strength."

The final thought in this collect is one of the most beautiful embodied in any prayer in the Liturgy. We ask that in order that *we may obtain that which thou dost promise, make us to love that which thou dost command*. He who loves the will and commands of God is secure. So long as that love holds fast, we cannot go wrong. In God's good time, all the precious promises will find their fulfillment. "My soul doth wait for thee, in thy word is my trust."

The virtues of faith and hope belong to the life in the Church Militant and in Purgatory only. When we pass to our ultimate reward, faith will be lost in sight, and hope

will pass into the full and glorious fruition of all those blessed things to which we now look forward. But love will endure for eternity. Heaven is the perfect life of love, ever deepening. As in the end we gaze upon the Face of God we shall find as it were, a paradox—love will be perfect; there will be nothing that will not constitute love in its heavenly fulness, and yet it will ever go on to greater and more glorious fruitions, as we enter more and more into the life and joy of Him who is essential Love. In being made one with Him in an ever more complete unity, we shall be made one with God and "God is Love."

The Fifteenth Sunday After Trinity

THE COLLECT

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

Christ, in His Body the Church, trusts us to finish the work that He "began to do" while on earth. We cannot do His work save through His *perpetual mercy*, and His mercy operates in relation to our sins, which are the chief *things hurtful* against which we pray. If I watch and pray, I can put away sin, and so be able to do all that He asks me to do for Him. "Turn thy face from my sins and put out all my misdeeds."

God rarely works directly in our lives, but He uses means and instruments which He in His wisdom has ordained. He has created His Church, the Body of Christ. Our Lord is the Head and we are the members. Its life is derived from Him, and we are members one of another, sharing with each other all the blessings and graces that God bestows. The grace of every prayer, every Communion, every absolution, every good work derives from Christ and then flows out from us into every soul in the Church Militant, the Church Expectant and Triumphant. It is in my power through my faithfulness to bring to every soul in His Church a rich blessing, and likewise do I profit from every devout action on the



CONSTANTINE AND SAINT HELENA WITH THE CROSS

(Courtesy of the Metropolitan Museum of Art)

part of every Christian soul. "I love thee, O Lord my God; bring me to those unspeakable joys which thou hast prepared for those who unfliningly love thee."

The frailty of man without thee cannot but fall. We make this acknowledgment concerning ourselves in the beginning of this prayer. All of our experience in life proves the truth of this solemn statement. How often have we started out with some new and good resolution; our determination was firm; we thought to do much; but we failed. We had said "I will do this," and we forget to depend on God and to pray for His help. No good thing can be done save in and through Him, but "the Lord is my refuge, and my God is the strength of my confidence."

Again we see the three-fold principle that operates in the Church, and in every member of it. We ask two gifts from God—*Keep us ever by thy help from all things hurtful.* But this is not enough. Merely to avoid what is hurtful will not make for spiritual growth

and power. We go on to ask Him *to lead us to all things profitable to our salvation*. But all this is the joint work of God and the soul. We ask Him to do these great things for us, but the Scripture indicates that we have an essential part to play. "Abhor that which is evil" this is our work; "cleave to that which is good" is another work. The two together constitute our Christian duty. Can I accomplish it? I most surely can by the help of God. "O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaiden."

We find another principle set forth in this collect. We ask God *to lead us to all things profitable*. God never drives or forces the soul. He indicates to us His will and shows us what is profitable, but while our course is pointed out to us by the Holy Spirit, nothing is accomplished until we, through the action of our God guided wills, conform to the divine will. Through all Scripture this *leading* is emphasized. The psalmist says "He shall lead me forth beside the waters of comfort" and the Good Shepherd "calletH His own sheep by name, and leadeth them out . . . and the sheep follow him." "O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

No man can justly censure another, because no man truly knows another.

—Sir Thomas Browne.

We ask Him also *to lead us to all things profitable to our salvation*. What things are *profitable to our salvation*? Worldly goods, honours, pleasures? Rather do these things put us in grave peril. So let us not complain if in answer to this prayer disappointment and suffering come. Out of a patient endurance of these we can coin the true riches and joys of the Kingdom. The sending of suffering is the proof of God's love. "I know, O Lord, that thy judgments are right and that thou of very faithfulness hast caused me to be troubled."

We have considered that God in His great love gives us a part in the achieving of our salvation. Our Lord enjoins us, "Lay up

for yourselves treasures in heaven;" St. Paul following the Master says, "work out your own salvation with fear and trembling"; St. Peter says, "Make your calling and election sure," and St. Jude lays it down as one of the indispensable Christian duties, "Build up yourselves on your most holy faith." None of these things can be done without God, but God has, on the otherhand, willed that he will do nothing without our cooperation. Pray Him that we may "perceive and know what things we ought to do, and also that we may have grace and power faithfully to fulfil the same."

The Sixteenth Sunday After Trinity

THE COLLECT

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

We who constitute the Church Militant must remember that its grace and power cannot rise above the level and spiritual power which is maintained by the average member. We therefore pray that His *continual pity may cleanse and defend thy Church* by cleansing and defending us who constitute it. We need His continual pity; because His loving mercy and compassion are required to take away our continual state of sin and misery, resulting from our fallen nature. "O Lord, plenteous in goodness and mercy, cleanse me from all evil and the weakness that brings failure."

The prophet says, "Thy mercies are new every morning," because as God looks on us with each returning day, He sees the ever returning results of the Fall. Cry daily for His *continual* pity, and the continual inroads of sin will be checked. "Let us search and try out our ways, and turn again to the Lord."

We ask first to be *cleansed* by His continual pity. Our continual sin requires continual cleansing, and this cleansing is not possible without continual repentance. Let me say daily from my heart, "God be merciful to me, a sinner," and the Precious



Blood will cleanse me daily from my sin. "Though we be held and bound by the chain of our sins, yet will the pitifulness of thy great mercy save us."

With this daily purification, sin cannot accumulate, its roots cannot strike deep into my heart. With every sin a link is forged in the chain with which Satan would bind me. But if each link be shattered on the anvil of penitence as soon as it is found, no chain can be forged.

It is not only cleansing from past sins that we need but if we are to continue free from sin, we require defence for both the present and the future. In dangers and temptations God will come swiftly to our aid. Let the ancient prayer, "O God, make speed to save me: O Lord, make haste to help me," be ever in our hearts and on our lips, and God will not be unmindful of our need. His own honour is at stake when we, His children are tempted, and He will not be slow to protect and vindicate His honour.

There is still a further phase of the divine help. He will not only help and defend

us if we have fallen, but He will preserve us evermore in the power of His grace. There is no advantage in being cleansed if we return to the ways of sin. He will lead us into the paths of perseverance, and the grace of pardon will be an abiding grace. Just as God did not contemplate a soul made perfect with Him ever falling into mortal sin, neither does He contemplate a soul restored to His love and favour now returning to evil. "Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee."

God's preservation of the soul in the power of righteousness is not effected by some outward influence emanating from Him. It is His power working within us and through us, that we are so defended. We ask Him to preserve us evermore by His goodness, and as we are made partakers of the divine nature, His own divine quality of goodness is so infused into us that, if we respond to it as we ought, we shall no longer desire anything sinful. Not only by external succour but by purifying our hearts within, will He preserve us evermore. "Praise ye the Lord. Praise the Lord, O my soul."

"Our Sacrifice of Praise"

BY FREDERICK W. KATES

"THE power of God is the worship He inspires," according to the late Alfred North Whitehead. If this is so, churchmen have good reason for serious thought, for nowadays, save in rare instances, the Church is a poorly worshipping Church. This is a matter for real concern, for the history of the Church indicates that the quality, tone and temper of its worship is an accurate index to its spiritual temperature. Today in countless churches worship is a flat and pedestrian activity, unimaginative and mechanical, a rather routine affair lacking vibrant reality and exalting inspiration, quite devoid of joy and passion and zeal. The situation compels one to ask: has the fire gone out of Christian conviction? Does the Church no longer believe its own message? Is the Church half-dead or dying?

Whatever the answer to these questions,

the art of worship must be re-learned, learned for the first time by today's generation of churchmen, else the Christian witness will be far from radiant and compelling in the days ahead. Worship is much more than what today's sad caricatures would lead a man to believe. It is so much more than "going to church" and wearily singing a few sentimental hymns in a weak and faltering voice, patiently kneeling (or squatting) while the minister reads the prayers, restlessly sitting through a sermon which long or short is apt to be uninspired. But what is worship? you ask.

I

First of all and obviously, worship is the acknowledgement of the supreme worthship of God. That is what the word means—the worth-ship of God; and the man who worships God in the quiet beauty of a hallowed shrine or in the splendor of a ma-

ificent cathedral ceremony or in the glory of His created world is simply a man who is conscious of and grateful for the supreme value and worth of Eternal God. Worship is just the declaring that of all persons and things in heaven and earth God is first and foremost and the supremely most worthwhile. To the religious man worship is natural and almost automatic, for to him God is the heart of his desire, that which is most deserving of service and praise.

To the man who does not worship, God is patently not important or at all significant. His life, he plainly believes, is full and complete without God. Such a man has completely forgotten God, and in so doing has flagrantly disobeyed the fourth commandment, the injunction to remember God by keeping the Sabbath as a holy day for the worship of God, by keeping the Sabbath as a day apart and different from the other days of each week by making it a day of remembrance of the Creator-Father God.

II

Secondly, worship is, or should be, an experience, and when we worship something does, or should, happen to us and in us. Though worship must inevitably express itself in certain forms and some regularized order, it is not primarily a form; it is, above all, an experience. "At its best and truest . . . worship seems to me to be the direct, vital, joyous, personal experience and practice of the presence of God," Rufus Jones has written. To this world-renowned Quaker and to each one of us, I pray, our worship is just this, the unforgettable, spiritually refreshing, life-invigorating, and joy-imparting, sense of being in the very presence of God, communing directly with Him, and feeling His touch, His hand, as it were, on one's shoulder.

That men and women and children, beaten and bruised by life and heavy laden with confusion and fear and sorrow, may the more readily feel themselves in the near presence of God upon entering this Church is surely one motive back of our efforts to make it and keep it a place of quietness and beauty where God is honored and revered.

Here "the Lord is in His holy temple" and here, we pray, may He ever come to heal and to help and to bless those who search for His loving, strong hand midst the darkness of life.

III

The acknowledgment of God, the experience of being in His presence, and, thirdly, adoration of His Being and Name—such is worship.

Dean Willard Sperry of the Harvard Divinity School defines worship as "the manifestation of reverence in the presence of God" and leads us into viewing worship as pre-eminently the adoration of God. Archbishop William Temple, late of Canterbury, has said the "Worship is itself the enjoyment of the Presence of God. It is the pouring out of our soul to him in sheer adoration of his greatness and gratitude for his goodness. There should be in it no thought of ourselves at all, neither of our sins nor our needs. It should be like the joy of going home after a long absence, joy which is all in the present, with no hopes or expectations in it, because the mere pleasure of being there is enough to fill the soul."

Could we love Him, unless He first loved us? If we were slow to love, let us not be slow to love in return. He first loved us; not even so do we love. He loved the unrighteous, but He did away with unrighteousness: He loved the unrighteous, but not unto unrighteousness did He gather them together; He loved the sick, but He visited them to make them whole.

—*St. Augustine.*

This is close to the essence of worship, we feel, for as we understand it, worship is the wonder a man feels before the beauty and splendor, the majesty and power, the holiness and boundless love, of Almighty God. Sure it is that the man who does not habitually feel wonder in the face of the universe will never fall on his knees and send up to God a song of praise. Indeed, it seems to me, the man who does not brim over with wonder in the face of the universe is incapable of worshipping. Worship will be but a vain and idle ritual to such a man. In wonder all our knowledge begins and in wonder

all our knowledge ends. Our first wonder springs from ignorance, but our last wonder flows from admiration, from adoration.

"Whenever beauty overwhelms us, whenever wonder silences our chattering hopes and worries, we are close to worship." And from awed wonder in the presence of God, we move easily to adoration.

IV

To the Christian, worship is all these things and one thing more: it is a giving to God. It is a giving to God of the honor and homage properly due His Name and then it is a giving of one's self, with nothing held back. It is a giving of one's life, one's love, one's all, for no less than this, the Christian believes, does God desire or deserve. Giving to God, not a seeking to get from God—this is the secret of worship to the Christian.

If you seek to know what worship is to the Christian, in the service of The Holy Communion you may see and know. Call it by whatever name you will, the liturgy of

the Church is the central act of worship for Christian men. Here is Christian worship at its highest, at its truest, and at its best. Here in this sacrament, this rite, you see revealed the heart of Christian life, belief, and devotion, and though it is, no matter how elaborately or how plainly celebrated, a wonderfully simple rite, it is marvelously bigger and greater than we. Its treasure is never exhausted, and it fills every man's deepest religious need. The Lord's own service, such it is, and it is a symbol of the total self-offering, of that complete self-giving, that is the Christian disciple's highest privilege to make to God as his paramount act of worship.

"This our sacrifice of praise and thanksgiving"—We like to think of The Holy Communion in this light. It is our sacrifice of praise to God, gladly rendered, simply for His being and for His being what He is. And then it is our sacrifice of thanksgiving to God for His doing what He has done.



THE FOCUS OF WORSHIP—THE HIGH ALTAR AT HOLY CROSS MONASTERY

d for what He continues to do. It is particularly an articulation of our gratitude for God's greatest gift, His Son, and for His Son's birth, life, death, and resurrection triumph over man's final foe, the grave. To use the theologian's words, it is thanksgiving for the Incarnation, the Incarnation, and the Resurrection, for Forgiveness, Redemption, and Salvation.

This, the Lord's own service, is the Christian's sacrifice of praise and thanksgiving; and, when we join in its celebration, we know that here we are doing what Jesus Christ Himself commanded us to do, that here we are engaging in distinctly Christian worship at its highest, and that here God comes silently to us if in faith we draw near to Him.

Practicality In Prayer

By SISTER RACHAEL, O.S.H.

EVERYONE who seriously sets about the work of prayer finds, often very near the beginning, that he must reckon with many formidable obstacles. Some of these obstacles are total barriers, actually cutting the soul off from any real prayer. Others are hurdles which may either discourage the soul and slow its progress to a crawl, or force it to make greater efforts and give it impetus in its ascent towards God. Sometimes the mechanics of our prayer life are not wisely planned. This may constitute an obstacle to growth in prayer. First, what part of the day do we set apart for prayer? Early in the day, when we are fresh and have the day ahead of us? Or after it is all over and we are tired and maybe dèjected? Perhaps getting up ten or fifteen minutes early would make it possible for us to secure time for prayer in the morning, before we are plunged into the day's activities.

If thou still holdest to any thing; thou holdest not yet to God.

—*Aurillon.*

A definite time for prayer, approximately the same time each day, is a great help. Habits are powerful things and can be turned into strong helpers. The same is true of the place we habitually go for prayer, and the posture. It is a good idea to have some special place in one's own room, perhaps near a cross or a holy picture. The posture should be reverent, but natural and not strained. Many people pray best kneeling; some find kneeling too long a distracting strain, and do better to sit.

Any grave sin, of which we have not repented, is a total barrier. No spiritual life can be lived by a soul until that sin has been faced, acknowledged before God, and forgiven.

Sometimes it is helpful to review the cut and dried definitions of moral theology. A grave, or mortal sin, is one which has three characteristics: first, it concerns matter which is serious in itself. Anything contrary to charity or to purity is grave in itself. Murder, striking people in anger, stealing a considerable sum, etc., are all grave in themselves. The second characteristic is knowledge of the sinfulness of the act. God does not hold us guilty when we break laws of which we are ignorant. It is possible to be guiltily ignorant, of course, when we fail to listen to or heed what we are told, and close our eyes to the truth. But we are not blamed for anything we do in good faith, believing it to be innocent. Third, there is complete consent to the sinful act. If we knew at the time it was wrong and did it anyway, it was a sin. If it was a serious thing in itself, it was a mortal sin.

When we commit sins of this kind we turn away from God. It is obvious that until we turn back to him by repentance we cannot grow in friendship with Him.

Repentance means, not just wishing you had not, but being sorry enough to quit. True contrition is a gift of God. It means a loving sorrow for our sins, because by them we have hurt the best friend we have.

In order to achieve penitence we need to pray for it, and to ask God to show us ourselves. We should thank Him when He

takes us at our word, and gives us that most humbling experience of knowing ourselves to be sinners in His holy eyes. Make an act of penitence: "O my God, I am very sorry that I have offended thee who art so good to me. Forgive me, and by Thy help I will not sin again."

In the act of penitence we must say, *and mean* from the bottom of our hearts, that we are through with sin. It is a snare, sometimes, and a temptation to substitute "I will try" for "I will not sin again." We may mean "I'll give it a little effort, but I know I'll be back at the old stand before long." Notice, however, that we do *not* say—cannot say—"I *shall* not sin again." We do indeed know our weakness too well to make any such statement. But we say, "I *will* not," and we mean that now, at this moment, which is all we are responsible for. "I am absolutely resolved that nothing will make me sin again." And we try to stick to that, moment by moment. Then there are our venial sins and our sinful habits, which slow up our progress in prayer. Habits of selfishness, self-indulgence, uncharity—e.g., gossip and worldliness, are all obstacles to growth in prayer, and a big part of our effort must be directed towards rooting them out, with God's help. When we are working at that, we are in what is called the Climate or Way of Purgation. However we may progress in holiness, never in this life do we outgrow the need of this purification.

Our most serious battle will have to be waged against the worst sin of them all—pride—that substitution of self for God, and

that pushing of self-will against obedience and submission.

It is a terrible mistake to suppose that we can cleanse ourselves. In the last analysis when we have come face to face with the awful fact of our sinfulness, we realize that left to ourselves, that is all that can be expected of us.

And then it is that we really understand what our Lord meant when He said "I am not come to call the righteous, but sinners to repentance." He came for us. It is our need and emptiness that drew Him. It is the one thing we can always plead before Him—"See how I need you."

God's forgiveness is just as wonderful as all the other things about God. It is given with overwhelming generosity and love. We ought not, once we have been forgiven, to be sad and worried and melancholy about our past sins. We ought instead to rejoice that He has been so good to us.

There are some temptations especially directed against our prayer. One big step towards conquering a temptation is taken when we recognize what we are dealing with.

First, there are three kinds of temptation against faith, two particular and one general.

Particular temptations against the faith center upon some definite part of Christian teaching. When we are tempted in this way we have specific doubts which we could set down and outline on paper.

These doubts may be genuine intellectual difficulties. If they are genuine they will have certain marks: first, they will give us pain. We shall feel a sense of sorrow that something we love is in jeopardy. We shall not enjoy speaking of them, and shall do so only gravely and with persons whom we think can help us. We shall make every effort to find out, by reading and study, the true answer to our difficulties.

In those cases there is only one procedure: pray for light and truth, and use your mind as honestly as you can. God is true, and those who earnestly seek Him will find Him. We must follow the truth, no matter where it leads us.



Some particular temptations, however, are more dangerous than others. These are far more dangerous than the first kind, because we are not *really* concerned about truth at all. We think we are, and the self-delusion and hypocrisy that goes with false intellectual temptations make them doubly dangerous.

The marks of this kind of temptation are: we do not argue fairly or really listen when others attempt to help us; when our difficulty is met by one person, we try it out on another, and go round and round to different advisers; we are not *pained* by the process and do not shrink from discussing it.

What is happening is this: some part of our faith is inconvenient, for instance the Church's stand about marriage, and we wish to escape its obligations. So we pretend we have lost our faith.

The danger is that, although the purpose of these temptations is to make us disobey God's law in some respect, we may end up by really losing the faith. The only cure is to recognize what is going on, and turn to God in obedience and trust.

General temptations against faith cannot be written down in outline. Instead of definite problems or difficulties, we have a general feeling that God is not real, heaven is not possible, and spiritual things are illusions. We are bored at prayer, lose our sense of God's presence, and are tempted to give up the practice of our religion because we are afraid we may be insincere. We stray away from Holy Communion because we do not feel like going, or feel worthy, or feel devout.

This is a direct attack upon faith and must be resisted as such. God gives us, from time to time, these chances to prove our love for Him. We must *go on* with prayer, *go on* with Holy Communion—when we do we need it more? His own very Body and His life and strength and faith and love are given to us! These are not times for us to yield to our spiritual duties, but we must stand fast and not budge from a single position.

Temptations against the faith are part of those dry desert experiences which are part of our spiritual warfare. All our life is full



of ups and downs, and the great deserts are just intensifications of the common experience of not feeling up to par.

A good long stretch of such aridity is the lot of some souls. St. Teresa suffered from it for seventeen years. They are times of real suffering and opportunities for hidden heroism. Rightly used, they detach us from dependence on pleasure and on emotion, and give us that solid interior strength which is based on real love of God and His will, apart from His immediate benefits to us.

Lastly, there is a puzzling obstacle that looks like this: after we have spent some time, years perhaps, every day in meditation, using the time in reading the Bible, applying what we read to ourselves, saying prayers perhaps from a book, and ending with a resolution, we begin to peter out. Nothing new suggests itself; we find our thoughts wandering constantly, and we cannot seem to make the prayer real.

This may be a sign that we need to change our method of approach. God may be calling us to a more direct kind of converse with Him.

Mental prayer can be thought of as having three basic divisions: meditation, affective prayer and contemplation.

In meditation we use our *minds*, in reading over some passage of the Bible, a hymn, or some spiritual book, to think out what God wants to say to us, personally, through the passage we are considering. Then we use our *wills* to try to bring our lives more in conformity with His will for us, and lastly our affections as the subject considered may suggest. At the end we make a resolution about some concrete point—something we can do that day to carry out the prayer in our life.

Prayer of this sort tends, as it is prac-

tised, to become simpler. Fewer ideas come to us, and we are content to spend more time in acts of the will and affections.

An "act" of prayer is different from a petition. For instance, we pray for faith: "O God, help me to believe. Give me faith." An *act* of faith is a real exercise of believing: "O my God, I believe in Thee." So with hope and joy and love and trust.

Affective prayer is a prayer of acts. These may be acts of penitence, faith, hope, or they may be acts of love and joy and self-oblation.

So, sometimes when meditation dries up, it is the prayer of acts to which we must push on. "Sometimes it is self-surrender that we need rather than self-exertion."

Contemplation is a name sometimes given

to a kind of prayer in which both the mind and the affections are very much stilled, and God comes in and lays hold of the soul in power and in great stillness. The soul responds to Him as He gives the grace.

Contemplation is something which many spiritual writers think is the normal goal of every Christian soul. It is the peak and the height of prayer—the very highest elevation. It takes climbing to get there. The great mystics bear testimony to the ineffable wonder and happiness God gives His creatures in this prayer of intimate union in love with Him.

The great teacher of prayer is our Lord Himself. He it is who teaches us to pray, and Himself prays with us, if only we will ask Him with all our hearts.



THE BLESSED VIRGIN WITH ST. CATHERINE AND ST. BARBARA

By Hans Memling

(Courtesy of the Metropolitan Museum of Art)



BISHOP John Henry Hobart (1775-1830) was one of the great builders of the American Episcopal Church. Born the same year that the Revolution started, he grew up at a time when his church was discredited for its previous close link with the British Crown, bereft of endowments, and hindered in growth by lack of clergy. Despite the fact that bishops were tainted, the Episcopal Church had a hard struggle to regain even a part of the lost ground. This depressing condition lasted to the second quarter of the last century. The first sign of real change came with the consecration of two vigorous men to theiscopate in 1811: Alexander V. Griswold and John Henry Hobart. The latter at 36 years of age became the Assistant Bishop of New York and at once started to build up the Church in a diocese almost the size of England.

Although by nature a scholarly and retiring person Hobart was forced by his position into a place of leadership which he accomplished by driving himself to a state of nervous and physical exhaustion. Bishop Hobart was a stout believer in the Catholic and Apostolic character of the Church he served and at a time when denominational differences were being minimized he stood boldly for the faith of the Book of Common Prayer. He advanced the cause by the publication of tracts and books, and his method as well as the "high" tone of the theology and its influence upon the Oxford Movement which was launched three years after his death.

Not only did he carry on an evangelistic program through writings but he traveled through his enormous diocese preaching to

huge congregations, confirming, ordaining, and consecrating churches. In one year he traveled more than four thousand miles by stage coach, horse back, canal boats and even by walking. His unsparing efforts on behalf of the Church cost him the loss of health and finally his death at the age of fifty-five.

Bishop Hobart had a winning personality which brought him many friends and even some who had hated him came under the powerful influence which was restoring the Church. In his private and official correspondence which has been preserved to the number of some five thousand letters and documents, it is possible to see the great love that many had for him. In spite of all of this, he hated public life and loved the quiet retreat at his farm "Short Hills" which lay fifteen miles from New York City. Here he could go at times and devote himself to horticulture which he loved. He bought and had friends send him plants and trees from all over this country. When on episcopal visitations he carried seeds in his pockets to give to the clergy if they showed interest in gardening.

One touching story is told of his visit to a country church. The priest was interested in horticulture and showed his bishop what he had been able to do with his limited means. After he had finished showing his modest accomplishments on the grounds about the rectory, he declared with enthusiasm: "Oh, Bishop, if I could but afford to lay out twenty dollars a year on its improvement, I should make it a perfect paradise!" "Why, my good friend," the bishop answered, "you shall have it a paradise, the money is yours." With limited means and



seven children to care for Bishop Hobart supplied the funds himself.

Anger

It is impossible for one out of temper to accomplish his purpose, and persuade any, wherefore we must abstain from anger, avoiding not only wrath, but also loud speaking, for that is the fuel of passion.

A keen passion is anger, keen to steal our souls; therefore we must guard against its entrance. It were strange we should be able to tame wild beasts and yet neglect our own savage minds. Wrath is a fierce fire, it harms the body, it destroys the soul, it makes a man ugly, for nothing is more displeasing than an angry countenance. Anger is a kind of drunkenness, and has worked tragedies not to be remedied in a short time. Let us then be careful not to be loud in speech; we shall find this the best path to sobriety of conduct. St. Paul would take away clamour as well as anger when he says: 'Let all anger and clamour be put away from you.' Let us obey this great teacher, and whenever a friend grieves thee, or one of thine own family exasperates thee, think of the sins thou hast committed against God ('Forgive, and ye shall be forgiven,' He said), and thy passion will quickly skulk away. Consider if there has been a time when thou wert being carried away into ferocity, and thou didst control thyself, and another time when thou hast been dragged along by passion. Compare the two seasons, and thou shalt gain improvement, for when didst thou praise thyself? When thou wast worsted, or when thou hadst the mastery? Do we not in the first case vehemently blame ourselves and feel ashamed even if none reproves us? And do not many feelings of true repentance come over us, both for what we have said and done; but when we gain the mastery, then are we not proud, and exult as conquerors. Victory in the case of anger is not the requiting evil with the like (that is utter defeat) but the bearing meekly to be ill-treated and ill-spoken of. To get the better is not to inflict, but to suffer evil.

Therefore when angry do not say 'I will certainly retaliate', or 'Certainly I will be avenged.' Look straight to God, He will praise thee, and the man who is approved of Him must not seek honour from mortals.

Think when thou art angry that it is God Himself Who bids thee be silent, and that thou wilt bear all things meekly, and say to the aggressor: 'How can I be angry with thee? There is another that restrains both my hand and my tongue.'

This saying will be a suggestion of sound wisdom, both to thyself and to him.

Considering, then, all these things, and calling to mind our own transgressions, and the common nature of man, let us be careful at all times to speak gently, that being humble in heart we may find rest for our souls, both that which now is and that which is to come, which may we all attain, by the grace and loving-kindness of our blessed Lord and Saviour Jesus Christ.

—St. John Chrysostom

Notes

Father Superior attended the annual chapter of the Order of St. Helena which was held at Versailles, Kentucky.

Father Packard conducted a retreat for associates of the Order of St. Helena at Versailles, Kentucky and then gave the local retreat for the community.

Father Hawkins took services and preached one Sunday at Trinity Church, Saugerties, New York; conducted a retreat for associates of the Community of St. Mary at Peekskill, New York.

Father Parker sailed for England, August 19 on the S. S. *Mauretania*; preached at St. Chad's Church, Devonport, August 27, and St. Nicholas' Church, Boston, September 3.

Brother Herbert conducted the Priests' Seminarists' Retreat at Holy Cross Monastery; returned to resume his studies at the General Theological Seminary.

Father Gunn conducted a retreat for the Community of St. Mary at Peekskill, New York; supplied as chaplain at the House of the Redeemer, New York City; conducted a conference for laymen of the Diocese of Central New York at Manlius.

When you make a purchase, please mention THE HOLY CROSS MAGAZINE.



THE KNIGHT, DEATH AND THE DEVIL

By Albrecht Dürer

German Woodcut, Sixteenth Century

Father Taylor served as chaplain to a youth conference of the First Province.

Intercessions

Please join us in praying for:—

Father Superior preaching at St. Matthew's Church, Sunbury, Pennsylvania, September 21-24; addressing the clergy conference of the Diocese of New York, West Point, October 10-11.

Father Kroll conducting a mission at Epiphany Church, Providence, Rhode Island, October 1-8.

Father Harrison conducting a mission at Trinity Church, Pawtucket, Rhode Island, October 1-8.

Father Hawkins beginning a series of conferences in Utica, New York, October 3.

Father Gunn conducting the annual priests' retreat at Holy Cross Monastery, September 12-15; preaching a mission at All Saints' Chapel, Hudson, New York, September 24-October 1.

Father Taylor attending the Church School Institute, Hartford, Connecticut, September 9-10; Assisting Father Kroll with the mission at Epiphany Church, Providence, Rhode Island, October 1-8.

Father Stevens conducting the Seminarists' Retreat at Holy Cross Monastery, September 19-22; preaching a mission at Ascension Church, Wakefield, Rhode Island, October 1-8.



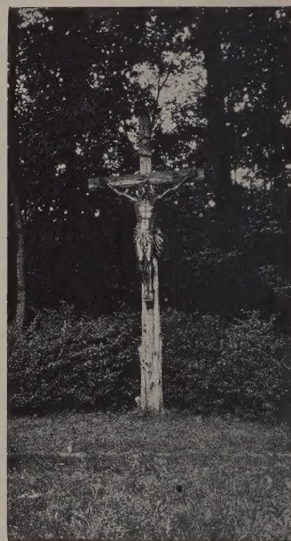
The 13th Copy

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Father Terry supplying at St. Andrew's Church, Yardley, Pennsylvania, September 10.

That which constitutes the difference between the Christian narrow way and universal human narrow way is the free will. Christ was not one who aspired to temporal goods but had to be satisfied with poverty. No, He chose poverty. He was not one who craved human honor and reputation but had to be satisfied with living in insignificance or perhaps being misjudged and slandered. No, He chose abasement. That in the strictest sense, is the narrow way, although this road can certainly be narrow enough and you can also strive to go as a Christian along the narrow way of human suffering. If you go as a Christian, it leads to heaven where He entered, He, the ascended one.

—Soren Kierkegaard



Contributors

The Reverend Frederick Ward Kater, rector of Saint Stephen's Church, Pittsfield, Massachusetts.

The Reverend H. Boone Porter, Jr., tutor at The General Theological Seminary, New York City.

Sister Rachael is a member of the Order of Saint Helena and sister-in-charge of the convent at Versailles, Kentucky.

n Ordo of Worship and Intercession Sept. - Oct. 1950

- St Cyprian BM Double R gl col 2) St Ninian—for persecuted Christians
- 15th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the anxious, discouraged and afraid
- Monday G Mass of Trinity xv col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the faithful departed
- St Theodore of Tarsus B Double W gl—for the Seminarists Associate
- Ember Wednesday V Mass a) of Ember Day col 2) Vigil of St. Matthew 3) of St Mary LG Vigil or b) of Vigil col 2) Ember Day 3) of St. Mary LG Ember Day—for the increase of the ministry
- St Matthew Ap Ev Double II cl R gl cr pref of Apostles—for all ordinands
- Ember Friday V col 2) of the Saints 3) *ad lib*—for Saint Andrew's School
- Ember Saturday V col 2) of the Saints 3) *ad lib*—for the prophetic witness of the clergy
- 16th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for the sorrowing
- Monday G Mass of Trinity xvi col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Confraternity of the Love of God
- St Isaac Jogues and his Companions Martyrs in America Double R gl—for the Order of Saint Helena
- SS Cosmas and Damian MM Double R gl—for the Servants of Christ the King
- St Wenceslaus M Double R gl—for all in temporal authority
- St Michael and All Angels Double I Cl W gl cr—for Saint Michael's Monastery, Tennessee
- St Jerome PCD Double W gl cr—for the Holy Cross Press
- October 1 17th Sunday after Trinity Semidouble G gl col 2) St Remigius BC 3) of the Saints cr pref of Trinity—for Christian Reunion
- Holy Guardian Angels Gr Double W gl cr—for unprotected children
- Tuesday G Mass of Trinity xvii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the Oblates of Mount Calvary
- St Francis of Assisi C Gr Double W gl—for the Franciscans
- Thursday G Mass of Trinity xvii col 2) of the Saints 3) *ad lib*—for the Priests Associate
- St Bruno C Double W gl col 2) St Faith VM—for Mount Calvary Monastery
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) —for the peace of the world
- 18th Sunday after Trinity Semidouble G gl col 2) St Brigit of Sweden QW cr pref of Trinity—for the tempted
- SS Denys B Rusticus and Eleutherius MM Double R gl—for the increase of the contemplative life
- Tuesday G Mass of Trinity xviii col 2) of the Saints 3) *ad lib*—for the Liberian Mission
- Wednesday G Mass as on October 10—for the Confraternity of the Christian Life
- Thursday G Mass as on October 10—for those in the armed services
- St Edward KC Double W gl—for social and economic justice
- Of St Mary Simple W Mass as on October 7—for all shrines of our Lady
- 19th Sunday after Trinity Semidouble G gl col 2) St. Teresa V cr pref of Trinity—for missions to be preached this year
- Monday G Mass of Trinity xix col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for Christian family life

From the Business Manager

We Think It Is Fine . . .

A priest in Japan, writing to thank us for a small package of books: "As I said in my previous letter, there is absolutely no means to get any English literature in my country under the present situation. That is reason why I was so glad this time. With your consent I would like to name these books 'Holy Cross Library'. What do you think to that?"

Anxious To Learn . . .

Eager To Teach . . .

From a Japanese bishop:

"I should like to express my heartfelt thanks to you for your most kindly sending me a gift parcel that contained very helpful and instructive books and pamphlets all of which are very helpful not only for me but also for my priests who are anxious to learn the Catholic Faith and are eager to teach the same to their Christians."

From another bishop: "To my great amazement and joy, your gift box containing many valuable books and pamphlets reached me here today, and I thank you for them truly. They will be a great help not only for me but also for my clergy."

Wish we had space to quote from the other equally valued letters from our brothers in Japan. It is just this sort of thing that makes us realise anew what a joy and privilege it is to share in the work of the Church around the world.

Note: This is definitely not an appeal, but if you would care to send a parcel of books to Japan, or elsewhere, don't hesitate a moment. We will be glad to handle your order—large or small.

To Good To Keep . . .

We have just placed an order for the Nineteenth Printing of Fr. Hughson's ANGLICAN CHURCH & HENRY VIII, and it reminds us that one day we received a copy in an envelope (no return address or name), and written across the face of the Tract, in red ink, was the potent, if somewhat inelegant word, "PHOOEY!"

Is It Possible ?

At the close of World War I we threw out some copies of "A Litany in Time of War". At the close of World War II we didn't throw them out, but packed them in the basement. Feeling rather sad, we unearthed them the other day. Only three or four hundred on hand. You may have them for 4c a copy. Won't you join us in a little prayer that a reprint will *not* be necessary?

Should Be Better . . .

We all have "one of those days" every now and again. Next time one comes your way, stop and think how you are being upheld by the prayers of your friends. Some are known to you, of course, but others are your friends in the bond of prayer. I am remembered daily by: two bishops, a score of priests, several monks and nuns, at least five little children, and doubtless many others, known and unknown. Not to forget, of course, the prayers of our Lady and the Saints. Isn't it a wonderful thought? Almost wrote, "should *feel* better", but let's leave it, "should *be* better"—because we certainly should.

Cordially yours,

FATHER DRAKE.